

**ACCOUNT**  
**OF A**  
**SHOOTING EXCURSION.**



ACCOUNT  
OF A  
SHOOTING EXCURSION  
ON THE  
**Mountains near Dromilly Estate,**  
*IN THE PARISH OF TRELAWNY,*  
AND  
ISLAND OF JAMAICA,  
IN THE MONTH OF OCTOBER,  
1824!!!



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1825.



# ACCOUNT

OF A

## Shooting Excursion, &c.

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THE excursion which we are about to exhibit, took place in what may be called the romantic scenery of Jamaica. It is well known that this island is intersected by a chain of lofty mountains, which traverse it from east to west. But these mountains, though striking on account of their height and the irregularity of their summits, afford no forests, wherewith to give variety to the eye, or shade or shelter to the wanderer. It is that large portion of the interior of the island, called St. Anne's, St. James's, and Trelawny, which is most diversified by wood. Here you have continued hills and valleys; here the rocks, though not so high as those in the chain before mentioned, are abrupt and precipitous: here the interstices among the cliffs exhibit the most luxuriant vegetation. They are filled with close woods and deciduous plants, intermingled with a great variety of shrubs, vines, and briers. The hollows are nourished by the rich earth washed down from the rocks by the rain. It was amongst such fastnesses of the cliffs and woods, adjoining to such fertile soils in the valleys, that, about twelve years ago, a dozen negroes, with a few women, all of whom had escaped from a cruel slavery, had concealed themselves. But, alas! this little band of fugitives from oppression had not long seated themselves there, before their haunts were discovered. Shooting parties were sent out to destroy them. Three of them were killed, and their heads brought to and exposed at Falmouth. The rest directly changed their habitations, and found, in the back districts of Trelawny, a place similar to that which they had left.

We have heard it said, that while they were in their former haunts, they had not been sufficiently careful to conceal themselves; that they had wandered about too freely; and that they had been seen in communication with some of the negroes on the neighbouring estates, from which they had persuaded one or two women to go and live with them. But if this had been the case in their first settlement, it was not so in that which they had now chosen. They determined to change their policy, and to live together on the principle, that, *if they kept themselves at home, they could not be discovered*; or, in other words, *if they did not meddle with others, others could not meddle with them*. Feeling themselves secure under this notion, they went to work cheerfully, and built a town, consisting of a few houses, which will be noticed hereafter. Here, it appears, they displayed much ingenuity and good workmanship. Under the same cheering notion of security, they formed schemes of extensive cultivation. Day after day they awakened the silence of the forests by their industry, till at length they had brought nearly two hundred acres of land into profitable bearing, and had afforded an example of good farming, their land being described as *thickly planted with provisions, and in the finest condition*. In this way they were going on, living peaceably, industriously, and comfortably, when, after quiet possession for eleven years, it became known, from some cause

or other, that such a sort of people as they were, were in existence in the back districts of Trelawny. This was enough for the *white* inhabitants in their neighbourhood. The alarm was sounded, and an excursion resolved upon, (not to conciliate these poor people—not to give them the praise due to them for their industry and the simplicity of their lives, but) *to take them as prisoners, or to kill or maim them, and to destroy their habitations, and to root them from the face of the earth for ever.*

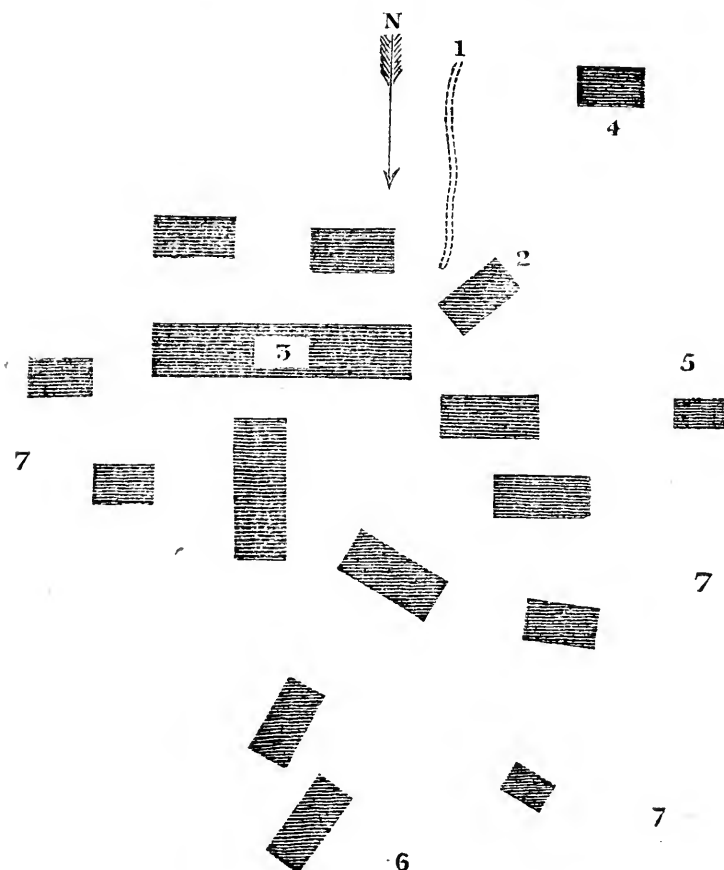
It appears, from the Montego Bay Gazette of October the 29th, from the Cornwall Chronicle of October the 30th, from the Cornwall Gazette of November 2d, and from the Cornwall Courier of November 3d, that this excursion took place on Tuesday, October 26, 1824. We learn also the following particulars from the same. One account says, that “several young men volunteered their services, and proceeded from Pembroke estate, accompanied by a number of armed confidential negroes, in search of runaways.” Another says, “that this party consisted of eleven white persons, and about twenty negroes, and that they had in all about seventeen firelocks.” Another says: “Mr. Sutherland, overseer, left Pembroke estate with a party of eleven whites, overseers and book-keepers of adjoining properties, accompanied by about twelve black shots.” Another says: “A party, composed of twenty-four armed whites and confidential slaves, with ten baggage-negroes, proceeded from Pembroke estate.” It appears again, that “the whole of the arrangements (for the excursion,) were made at least a week previous to the party setting out.” Thus strong in point of number, and thus prepared, “the party (as is further said,) reached the Provision Mountain belonging to Pembroke Estate, distant about twelve miles to the southward, at eleven o’clock, (in the morning.) After resting there a short time, they pursued their route for the rendezvous of the banditti-runaways, supposed to be about six miles distant from the mountain, and had traversed nearly an hour over a mountainous and rocky way, when, in a narrow pass, through which they could only advance in single file, they were fired on from an ambush by the runaways, who had been apprized of the intended attack. Mr. Sutherland, the overseer of Pembroke estate, who had the command of, and was leading the party, was mortally wounded by the second shot, and fell. The remainder were panic-struck and took flight. Mr. Gallimore, a book-keeper of Bounty-hall estate, was wounded, and as no intelligence has since been received of him, it is conjectured that he has died of his wounds in the woods, or fallen into the hands of the runaway negroes. An armed negro, belonging to Good Hope Estate, was also wounded dangerously. The shameful flight of the party put into the possession of the runaways about fifteen stands of arms, and a quantity of ammunition, which were thrown away to accelerate their retreat.” Thus ended this excursion, which had been deliberately resolved upon, as has been already noticed, *by a few private individuals*, consisting of *overseers and book-keepers*, a week beforehand, and undertaken without consulting the governor of the island or the magistracy of the neighbourhood; the sanction of these being, it is to be presumed, not necessary for such a procedure there.

We may easily imagine, that the news of such a disaster would quickly spread, and that steps would be instantly taken to retaliate. We find, accordingly, that on the 27th of October, (the very next day,) a meeting of magistrates was held, and that these sent an express to captain Smith, of Accompong, (a Maroon town,) requiring the assistance of the Maroons, to dislodge this formidable horde. To carry their point more effectually, six companies of the Trelawny militia were mustered at Dromilly estate, out of which one hundred and twenty men were drafted, and put under the

command of lieutenant colonel Scott. On Sunday the 31st, the men so drafted met the Maroons just mentioned, and took post together on Hampden Mountain; and on Monday, November 1st, they moved, at daylight, consisting altogether of 270 men, (in which baggage-negroes and pioneers were included,) into the woods. Here then we have to record another expedition against this little settlement; and, that we may not be accused of making any exaggerated statements, we shall give an account of it in the words of the different Jamaica newspapers themselves. The following is an extract from the "Jamaica Journal and Kingston Chronicle," of November the 13th, 1824, as relates to this part of the subject.

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**"DIAGRAM, OR PLAN OF THE TOWN,  
INHABITED BY THE RUNAWAY AND REBELLIOUS NEGROES,  
CALLED BY THEM,  
'WE NO SEN', YOU NO COME.'**



## REFERENCES:

- 1 The track of the Militia and Maroons.
- 2 House built of cedar, shingled and floored.
- 3 The largest building, 70 feet long, and open in the centre.
- 4 A hut.
- 5 Hogsties.
- 6 Wood.
- 7 Provision Grounds and Coffee Piece.

With the exception of No. 2, the houses were all wattled and thatched, the floors terraced.

### THE RUNAWAYS IN TRELAWNY.

*(From the Montego Bay Gazette.)*

"We have been favoured with a perusal of a letter from a respectable gentleman at Dromilly, who has taken the earliest opportunity of relieving the anxiety of the community respecting the [second] party who went after the runaways in Trelawny. It states, that about 4 o'clock on Monday evening, the party entered the town belonging to the runaways, when they were fired upon by them, but happily without effect. The fire was returned by the Militia, when two of the runaways fell, and another was taken prisoner; the remainder dispersed. They had about 200 acres of very fine provisions, in full bearing, with abundance of hogs and poultry. The Maroons were left in possession of the town, and the Militia returned to Dromilly, from whence Col. Scott proposed sending a gang of negroes to destroy the provisions, &c. The houses appear to be of considerable magnitude, are well built, shingled and floored. This expedition then, if such it may be called, has succeeded in so far as dislodging from one of their haunts a Banditti that have been for years collecting; but we fear much is still left to be done; and we think, that instead of destroying the provisions and houses at the settlement, now in possession of the Maroons, it would have been better to have sent troops to occupy it, and from thence to send out detachments to scour the woods, as there cannot be a doubt of the runaways having other places of retreat, and are still in possession of arms and ammunition; and until they are totally routed or destroyed, the pursuit should not be abandoned.—The bodies of Mr. Sutherland and Mr. Gallimore, who were shot on the 26th ult. were found within a few yards of each other.

It would appear, from a plan taken by order of Lieutenant-Colonel Scott, that the number of runaways is very great, or that they have been many years in constructing the buildings: one is 70 feet long, another 40, and few under 25: and we again repeat, that instead of being destroyed, they ought to have been preserved and occupied as a military post for some time at least, or until the whole of the Banditti are properly accounted for.

We have, since the foregoing, seen a letter from Vaughansfield, from which we extract the following:—"On Tuesday at 4 o'clock, p. m. I heard a firing commenced in the woods, which lasted for half an hour; but no news has come from the people in the woods as yet."—The writer has



either made a mistake of the day, or it must be a rencontre of the Maroons with the runaways. Colonel Scott's was on Monday, and, we should suppose, could not have been of such duration.

The Negroes killed in the late affair are, James, to George's Valley, and Sampson, to Pembroke. James, to Dromilly, is taken. We understand that Sampson lived nearly four hours after he was shot, and made some confessions, which will lead to a discovery of the means by which the runaways have been supplied with ammunition. We also understand that there is, near the town, from thirty to forty acres of beautiful coffee, and a large field of canes."

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*From the Cornwall Courier.*

"The party of Militia under the command of Lieut. Colonel Scott, which went into the back-grounds of this parish on the 31st ult. in search of a horde of runaways, returned to Dromilly estate on Wednesday. In our last we mentioned that the party with Maroons had proceeded from Pembroke mountain at day-light on Monday; about three o'clock they entered the provision-grounds of the runaways, when they were fired upon, but without sustaining any injury. Two of the banditti were shot, and one taken prisoner; one of the former had two muskets in his possession. At four o'clock they came up with the runaways' town, consisting of fourteen houses, but which were all deserted. The runaways appear to have been taken by surprise, as the women and children (eight of the former and two of the latter) had just left the town before the arrival of the militia and Maroons, and their culinary utensils were on the fire preparing their dinners. The expedition was employed during Tuesday in scouring the woods round the town for the runaways, but without success, and on Wednesday the militia returned, having left the Maroons in possession of the town.

One hundred and fifty negroes were sent on Thursday to dig up and destroy the whole of the provisions, and likewise to raze the buildings previous to the Maroons finally quitting the spot. The houses are built in a very substantial manner, and it is conjectured that the place has been established for several years. The quantity of land cleared, and abounding in provisions of all kinds, is estimated at nearly two hundred acres.

The bodies of Mr. Sutherland and Mr. Gallimore were found on the spot where they were shot on the 26th ult. within a few yards of each other. They had both been stripped; and Mr. Gallimore's head was lying by the side of the body.

The negroes killed were Old Abraham, belonging to Pembroke estate, and James, to George's Valley estate, who had been absent from the properties many years; the runaway taken is named Vulcan, and belongs to Dromilly estate. We understand that he mentions there is a track to the town from Windsor Pen, by which the negroes of different estates have been in the practice of going with asses to exchange salt provisions with the runaways for their ground provisions, and with which they have added to the supply of the Sunday market in this town.

We have not as yet received any intelligence whatever from the party of Maroons who are scouring the woods in search of the runaways. We are the more anxious to hear of their success, as with the arms and ammunition the negroes have in their possession, they will be very dangerous unless taken or destroyed.

*From the Cornwall Gazette.*

"After our last publication, we gave circulation to a bulletin, briefly relating the particulars of the now famous town, called by its refined and polished inhabitants, '*We no sen, you no come.*' About three in the afternoon of Monday se'nnight, the party of Militia and Maroons, under the command of Lieut. Col. Scott, after a fatiguing march of eight hours, reached the first of their provision grounds, consisting of a cocoa-piece, nearly a mile from the town. Passing through this cocoa-piece, and winding through a woody defile, they descended into a rich bottom, about the middle of which a shot came from the hill, where the town stood. The party then returned the fire, when immediately several shots were fired from an opposite hill. The firing then became general, as they passed through the defile to the town, which was soon after entered by Captain Gairdner, at the head of the 4th Battalion Company, followed by the rest of the party. During the skirmish, two of the runaways had been mortally wounded, and the remainder took flight and escaped in the woods. A woman had been seen by some of the party, and was fired at without effect. She was so near as to be heard to exclaim: "Hy! dem buckra hab impudence to come back!" The party now having full possession of the town, quietly took up their quarters in the houses where the former possessors had been busily employed in culinary affairs, and which, on this occasion, verified the adage of

‘Many a slip between the cup and lip,’

for the assailants now became the unbounded partakers of that cheer which was intended for themselves.

One of the runaways belonging to Dromilly estate, named Vulcan, some time after they were in possession of the town, arrived with a load of wood, and threw it down, with deliberation, not knowing, or affecting not to know, what had taken place. He was secured, and sent to Falmouth, where, we understand, he has undergone several ineffectual examinations, as he pretends to be entirely ignorant, and evades, by indirect or silly replies, any thing touching their establishment.

One of the men who was mortally wounded, informed, that they were, in number, nine men, eight women, and four children, including the two head men, Warren and Forbes, whom the guide described as fine-looking men. He also gave the names of those who supplied them with powder, and said, that Cudjoe, a negro belonging to Pembroke, was the man who shot Mr. Sutherland, and from the same quarter, he added, they were apprized, some days prior, of the intention of the first party proceeding against them; and had by this means the choice of an advantageous situation. He also stated, that a number of muskets were concealed in a cave: but shortly afterwards, he became incapable of giving utterance to further information.

It is conjectured by persons whose knowledge and veracity are unquestionable, that between 100 and 150 acres of fine, arable land, thickly planted with provisions, in the finest condition, exist in the neighbourhood of the town.

The bodies of Messrs. Sutherland and Gallimore were found, the former stripped, but not mutilated; the latter partly despoiled of his clothes, and the head severed, and lying by the body. They were both interred by the party, in the best manner the rocky nature of the spot would admit.

We have given a plan of the town, which, from Schroeter's ingenious plan, in the Police Office, at the Court-house, seems to have been a settlement of the Maroons, during the Maroon War, called, "*Bellyful Town,*"

near which is another called 'Montego Bay Town,' explored by Captain Mc'Clean. It is 7m directly SS. by E. of Dromilly,  $7\frac{1}{2}$  S. of Pantrepant, 6 S. W. from Windsor,  $3\frac{1}{2}$  from Mount Ridgeway, and 8 N. of Accompong Town."

Having now given an account of these expeditions, in the words of the different Jamaica Journals, we propose to accompany it with a few remarks, merely that the reader may be better informed of the merits of the case. The first thing then which strikes us, is the title affixed to the diagram or plan, by which the unhappy objects of these attacks are designated "the *runaway* and *rebellious* negroes." With respect to the term *rebellious*, the reader himself will be surprised at it, because in the account which has been given above, it is not even insinuated, that they had been in arms, either against their former owners, or against the state. He must be informed then, that it has been for the last two years, and continues to be, the practice with the West Indians in our colonies, to give every transaction where it is possible, in which Negroes are concerned, an *insurrectionary* colouring, in order to make the people of England believe that their humane endeavours will lead only to convulsion and ruin there. No: the barbarous excursions which have been described, did not owe their origin to any insurrection of the Negroes, in consequence of any discussions in the British parliament, nor in consequence of any stir made by the British people in their behalf. They were, as the account itself testifies, wanton, cold-blooded excursions, on the part of the *white inhabitants* in Trelawny, to root up a runaway settlement, which had subsisted eleven years without offence or molestation to the neighbourhood.

That the negroes in question had done nothing to provoke such bloody measures must be taken for granted; for we have looked over the different Jamaica journals before mentioned, indeed over and over again, but we find no direct charge of any kind against the inhabitants of this little settlement. Had they left their mountains, and threatened, or done injury to, any of the plantations below, there might have been an excuse for punishing them. But this is nowhere stated, that we can find. To be sure, they are called a "banditti," but there is no proof given that they were so: the presumption is on the other side. The very name given to their settlement implies it: they called it: "We no sen', they no come." It was their policy, it appears from this, *not to stir from home, not to be seen, not to attract notice*. If they did not thrust themselves upon the notice of the *white inhabitants* below, they presumed that these would not suspect their existence, and therefore would have no motive to try to discover their retreat. That they adhered to this policy, or that they kept at home, is pretty evident from the same newspapers; for nearly two hundred acres of land, planted with cocoa, coffee, and canes, and moreover thickly planted with provisions, and besides in the best condition, would have kept nine men, eight women, and four children, pretty constantly employed, so as not to have allowed them many opportunities of going abroad. It is also to be presumed, from the *same newspapers*, that they did not leave their homes, even to buy what they wanted, or to dispose of their surplus produce; for it is stated there, that there was a track to their town, by which certain Negroes went to them with asses, to exchange salt-provisions for ground-provisions. All the circumstances then, mentioned in the newspapers just quoted, (and these are given by their enemies,) warrant us in concluding, that they kept themselves peaceably at home, and that they did no injury to their neighbours. Indeed, so far from being injurious, it appears, that they were useful to them; for it is said, that through the me-

dium of the negroes, who came to them with their asses, they contributed to supply with ground-provisions the Sunday markets in one of the adjoining towns.

But, if they had not been rebellious, what had been their crime? Undoubtedly they were *runaways*, and we have neither the means nor the wish to deny it. And pray where is the crime of running away from oppression? There is not one of us who would not have done the same thing, under the same circumstances, and thought it perfectly justifiable. The slaves in question, or their ancestors, had been stolen, and conveyed from their country by force, and sold in the colonies against their will. Their first masters, or the heirs of their first masters, had no right to their services; no, not to touch a hair of their heads, on any principle either of nature, or of justice, or of reason, or of religion. They stood, on the other hand, in the predicament of the receivers of stolen goods. The poor slaves in question, therefore, were daily living monuments of injuries received: their masters were daily living monuments of injustice practised. And shall it be called a crime for such men to run away from such other men? Nowhere but in the land of slavery would an escape from oppression be construed into a crime.

But perhaps it may be said, that the *white inhabitants* of Trelawny found a warrant for what they did, when they got possession of their town; for they found that a runaway, Vulcan, who belonged to Dromilly estate, *had been harboured there*. And what, we ask, is the crime of harbouring a runaway from whips, chains, and the miseries and oppression of slavery? Would not all of us rejoice to do the same? Did not the inhabitants of this little settlement know, by experience, what slavery was? and would they not have compassion on a fellow-sufferer? It appears nowhere, that they went to Dromilly estate to entice Vulcan to leave it. It is more probable, that Vulcan fled to them. Could they refuse to receive him, if he thus threw himself upon their mercy? To have given him up would have been not only unnatural but barbarous, nay, even criminal. What says Moses, a divinely inspired legislator, upon this point? "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee. He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him." Did not the Egyptian slave also find a certain retreat from the persecution of his master, if he could but reach the temple of Hercules? Was not the temple of Theseus also kept open, as a certain asylum for every Athenian slave who should run away from oppression? And, what would England herself have done, could the poor slave just mentioned have appealed to her in his own person? She would not only have given an asylum to Vulcan, and the eight men, and the eight women, and the four children, who were his companions in solitude, if they had reached her shores, but she would have given them their freedom too! But to return to Vulcan's particular case. These cruel sportsmen did not know that he was in the settlement *till they took possession of it*, and therefore the circumstance of his having been harboured there, could form no ground for attacking it.

But what then could be the ground or motive for such a barbarous attack? The motive is too plain, as appears from the Jamaica journals themselves. The motive was not, because the poor people of this little settlement had done any injury to their neighbours, for none is pretended, but on account of the *mere fear that they might possibly be injurious at some time or other*. "We are the more anxious," says one of the writers in that newspaper, "to hear of their success, (of the white inhabitants of

Trelawny,) as, with the arms and ammunition the negroes have in their possession, they will become dangerous, *unless taken or destroyed.*" Yes, on account of this *mere fear*, these poor creatures were to be all killed. "Until they are *totally routed or destroyed*," says another of the writers, "the pursuit should not be abandoned." And in another part of the paper it is observed, Their habitations "ought to have been preserved and occupied as a military post for some time, until the whole of the banditti are properly accounted for." And it appears that the white party in question entertained the same notion of destruction themselves, for we find, that "a woman had been seen by some of them, and fired at, but without effect." Merciless men! What! and could not one person, and this a defenceless female, be spared?

It may be difficult, perhaps, for some of our readers to conceive, how persons brought up in England could have so changed their nature, as to have become capable of being concerned in such transactions as those which have been detailed. There will be, however, no difficulty in unravelling the mystery, if we recur to first principles. The slaves, carried to our West India Colonies, were sold there. The Slave-trade, therefore, in consequence of such sale, occasioned them to be considered, not as fellow-creatures, but as brutes; and being of a black colour, (the very opposite to that of their purchasers,) it occasioned them again to be thought of a different species from the latter. The slavery which followed, implied and continued the power of sale and purchase, with as complete a command over them as over cattle. Hence the notion was continued, that they were brutes; and whips, and chains, and hard usage being found necessary to keep them in subjection, when it was discovered that they were men, that they could talk, and reason, and contrive, and plot, and resist, this severe treatment was persevered in, till they who administered it became familiarized with oppression. A black skin, which was the common mark of slavery, became at length a mark for degradation, indignity, disdain, and odium, by the whites. It is the appreciation, the stigma put upon such a skin, which has occasioned a total want both of natural and moral feeling in the latter, towards those who wear it. We have no doubt that some of those who joined in the excursions in question, had become so habitually hardened, from the causes mentioned, as to have looked upon them in the light of a *day's sport*. Nor let the reader be startled at this idea, as if it were extravagant or impossible: such cases have occurred before. We have repeatedly seen accounts, in the newspapers of the United States, of owners going out in parties into the woods to shoot their runaway slaves, *as an excursion of pleasure*. But the same occurrences have taken place elsewhere, under the same circumstances. Dr. Sparrman, having described in his voyage to the Cape, the methods which the Dutch colonists there make use of to take the Hottentots and enslave them, takes occasion, in subsequent parts of the work, to mention the dreadful effects of the practice of slavery, which, as he justly remarks, leads to all manner of misdemeanours and wickedness. "Does a colonist," says he, "at any time get sight of a Boshiesman, he takes fire immediately, and spirits up his horse and dogs, *in order to hunt him with more ardour and fury than he would a wolf or any other wild beast*. On an open plain a few colonists on horseback are sure to get the better of the greatest number of Boshies-men that can be brought together; as the former always keep at the distance of about an hundred or an hundred and fifty paces, and charging their heavy fire-arms with a very large kind of shot, jump off their horses, and rest their pieces in their usual manner on their ramrods, in order that they may shoot with the greater certainty; so that the balls discharged by them will sometimes, as

I have been assured, go through the bodies of six, seven, or eight of the enemy at a time, especially as these latter know no better than to keep close together in a body.”——“And not only is the capture of the Hottentots considered by them as a *party of pleasure*, but in cold blood they destroy the bands which nature has knit between their husbands, and their wives and children,” &c.

But we must now conclude: and first, we may observe, that it is not our intention, in consequence of what has been described to have taken place on the mountains near Dromilly, to indulge in any bitter exclamations, either against the holders of slaves in general, or against those in particular, who were concerned in these excursions. It is against the *system* we complain, and of this *system* we cannot find words in our language sufficiently strong to express our *abhorrence*. They, who are born and bred up in it, or have lived so long under it as to have derived from it their moral habits, are deeply to be pitied, in consequence of the crimes which they may be said to commit daily, *without being conscious of the awful situation in which they stand*. The language of Scripture is peculiarly applicable to such unhappy persons: “They are born in sin. They go astray as soon as they are born. Madness is in their hearts while they live.” What can we think of a *system*, where it was lawful for man, in cool blood, to hunt down his fellow-man as a beast of the field; where a few overseers and book-keepers could go out, *at their own will and pleasure*, and *without consulting a magistrate*, to shoot at their fellow-men; and where no more harm or evil was attached to such movements by the surrounding population of their own colour, than if they had gone out to shoot at game. What again must we think of that *system*, under which it became impossible safely to tolerate the existence of a little colony of only about a score of negroes escaped from slavery, and which negroes had given proofs of a *peaceable conduct for eleven years*?

But the facts which have come out in the preceding account, convey to us instruction on many points. They enable us, first, to refute those calumnies, which describe the negro as insensible to the value of the blessings of freedom, and as so incapable of appreciating these blessings, as to be fit, and even designed, for no other than a servile and ignominious rank in the human family. They convince us, secondly, that negroes are able to manage their own concerns; and that they would work, if emancipated, *willingly*; and that they *need no impulse from the whip*, but the natural impulse only of their own reflections. No one can look back to what the fugitives near Dromilly are described to have done in the way of cultivation, and believe that negroes would not work, when emancipated, if a proper *stimulus* were given them. And, lastly, they teach us, that if there be such deep-rooted prejudices against negro slaves, on the part of our West Indian Colonists, as have been described, the latter ought not to be entrusted with their interests, and much less *with their lives*. Men, who consider them *as brutes*, ought not to have the care of them as *human beings*. They are also incapable of legislating for them according to the *rules of equity*. This can only be done properly and effectually by the *British senate*: and if *slavery*, as we have shown, be the cause of the rancorous prejudices mentioned, these prejudices can only be eradicated by *emancipation*. And we hope that the British people will bear this in mind, and never be satisfied with *palliatives*, nor with any other measures than those which shall have in view their full restoration to *the rank of men*.

ALFRED.

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## POSTSCRIPT.

Since writing the above, we have been favoured with the perusal of other Jamaica papers, which give us the history of a third expedition against the same settlement.

"It appears," says the Cornwall Gazette, "that the runaways being in want of provisions, returned to their town about a week after they were driven out by the militia and Maroons last November, and that they had rebuilt two or three huts. The Maroons *continue out in pursuit*, and as they have no other place from which they can obtain food, *we hope to hear of the whole being shortly taken or destroyed.*"

"I have the honour to state, for your information, (says captain Smith,) that I retook the runaway settlement this morning, (Feb. 28, 1825,) by eight o'clock; but from their having received information of the advance of the Maroons, I was not enabled to *do the execution I expected.* *One man killed, and two women and three children taken,* with one stand of arms and a pistol."

· THE END.

